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THE MODERN COMMENTARY

THE BEGINNINGS OF GOSPEL STORY

A HISTORICO-CRITICAL INQUIRY INTO THE SOURCES AND STRUCTURE OF THE GOSPEL ACCORDING TO MARK, WITH EXPOSITORY NOTES UPON THE TEXT, FOR ENGLISH READERS

BY

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14 AND king Herod heard (thereof); for his name had become known: and [1]he said, John [2]the Baptist is risen from the dead, and therefore do these powers
15 work in him. But others said, It is Elijah. And others said, (It is) a prophet, (even) as
16 one of the prophets. But Herod, when he heard (thereof), said, John, whom
17 I beheaded, he is risen. For Herod himself had sent forth and laid hold upon John, and bound him [3]in prison for the sake of Herodias, his brother Philip's wife:

Vers.14–16=Mt. 14:1, 2 = Lk. 9:7–9
Cf. Lk. 13:31–33
R (P)

R

Vers.17–29=Mt. 14:3–12*a*=Lk. 3:19, 20
R

[1] Var. *they*. [2] Gr. *the Baptizer*.
[3] β var. insert *and put him*.

Vers. 14–16. **Herod on the Alert.** R, in ver. 16, understands ver. 14*b* as an utterance of Herod, and therefore doubtless had the reading *elegen*, "he said," not *elegon*, "they (i.e., people) were saying." Nevertheless, the latter, which survives in many MSS. (see var.), gives the intended sense, as Luke seems to be aware (cf. Lk. 9:7–9). Historically it is the only one compatible with the character of "that fox." Originally some menacing word or act of Herod must have been related, probably to explain Jesus' action (cf. Lk. 13:31–33); otherwise the reader has no interest in Herod's "hearing." The suppression of this sequel in favor of the highly apocryphal story of the prophet "in king's houses" (see below on vers. 17–29), and the misreading of ver. 14*b*, are among the clearest evidences that R is supplementing an older document. This older narrative connected with the faith-wonders (ver. 14, "these powers") of 4:35—5:43. The connection is so obscured by the insertion of 6:1–6 (R) and 7–13 (Q) that commentators sometimes attempt to form another, relating the spreading fame of Jesus to the Mission of the Twelve.

Ver. 14. **King Herod.** Antipas, properly called "the tetrarch" by Matthew and Luke (but Matthew relapses in 14:9). Ambition to secure the royal title, which had belonged to his father, became the occasion of Antipas' ruin. **Therefore do these powers** (literally, miracles) **work in him.** The current rumor (read "*they* were saying") is based on the apocalyptic belief in the Coming of Elias (see above on 1:2–13, pp. 6 and 71), still evinced in the Jewish practice of setting a chair "for Elias" at the Passover.

Ver. 15. **A prophet as one of the prophets.** A man of God like those of the Old Testament, without special reference to Elias and the Great Repentance.

Vers. 17–29. A digression rightly described by H. J. Holtzmann as "the very pattern of legend." R is so led off by it as never to return to what Herod did or said, and how it affected Jesus. We can only infer from Lk. 13:31–33 that it had something to do with Jesus' subsequent movements. Matthew is still more confused, beginning the episode of the Baptist's Death in the pluperfect (Mt. 14:3), but at the close (14, 12, 13) proceeding as if the story stood in proper chronological sequence. The whole narrative is based on the identification of the Baptist with Elijah, and the Old Testament story of Jezebel plotting against the life of the prophet, while the latter rebukes the

18 for he had married her. For John said
unto Herod, It is not lawful for thee to
19 have thy brother's wife. And Herodias set
herself against him, and desired to kill
20 him; and she could not; for Herod feared
John, knowing that he was a righteous
man and a holy, and kept him safe. And
when he heard him, he [1]was much per-
21 plexed; and he heard him gladly. And
when a convenient day was come, that
Herod on his birthday made a supper to
his lords, and the [2]high captains, and the
22 chief men of Galilee; and when [3]the daughter of Herodias herself came in and danced
[4]she pleased Herod and them that sat at
meat with him; and the king said unto the
damsel, Ask of me whatsoever thou wilt,

I Kings 19: 2

Ac. 24: 24, 25

[1] Var. *did many things.*
[2] Or, *military tribunes.* Gr. *chiliarchs.*
[3] The earlier authorities read *his daughter Herodias.*
[4] Or, *it.*

"king" to his face. The scene of the banquet is laid in Antipas' palace in Tiberias (see ver. 21, "chief men of *Galilee*"), where the prophet is supposed first to preach to the "king" (ver. 18), and afterward to lie imprisoned (vers. 27, 28). In reality we know from Q (Mt. 11: 8 = Lk. 7: 25) that John's ministry was far from "those who are in kings' houses," on the remote confines of Antipas' tetrarchy. From Josephus[1] we learn that John was imprisoned, as we should expect, not in Tiberias, but near "the wilderness" in the border fortress of Machærus overhanging the Dead Sea. Also that his imprisonment and execution were simply a measure of precaution against messianistic outbreaks. What is still more significant of the origin of the Mark legend, it appears from the same source that the populace, after suffering the calamities of the war of 36 A.D., in which Aretas, king of Edom, took revenge for the insult to his daughter, whom Antipas had repudiated in order to marry Herodias, "thought that the destruction of Herod's army came from God, and that very justly, as a punishment for what he did against John, who was called the Baptist." Further evidence of the highly legendary character of the folk-tale here embodied by R appears in the flagrant historical errors. Thus "Philip" (ver. 17) was not the husband of Herodias, but the *second* husband of Salome, here spoken of as a "little maid" (R. V., "damsel," the Greek is *korasion*, the same word as in 5: 42, a diminutive of *kore*, "maiden"), and according to the best manuscripts as the daughter of Antipas. Her real father, Herodias' first husband, was named Herod like his father. As Philip died in 34 A.D., and Salome was at this time at least twenty-eight years of age, neither the term nor the representation is appropriate; for at any age the kind of public dancing at a banquet here meant, by a member of his family, would be the last thing to

[1] *Ant.* VIII, v. 2.

23 and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.
24 And she went out, and said unto her mother, What shall I ask? And she said,
25 The head of John [1]the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head
26 of John [1]the Baptist. And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he
27 would not reject her. And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he
28 went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel; and the damsel gave it to
29 her mother. And when his disciples heard (thereof), they came and took up his corpse, and laid it in a tomb.

Esth. 5: 3–6

[1] Gr. *the Baptizer.*

"please the king." Needless to add that the "king's" promise (based on Esth. 5: 3-6) could not be made in the face of Roman control. In short, the whole conception of the court is based far more on the story of Ahab and Jezebel, Esther and Ahasuerus, than on Tiberias and its Roman underling. We have already noted (see on 1: 14) that the underlying narrative assumes the story of John's imprisonment to be known. We have the more reason here for attributing wholly to R the story which Luke prudently dismisses with a bare mention in 3: 19, 20.

Ver. 25. **Give me in a charger the head of John the Baptist.** The monstrous nature of the revenge and the immoral means used to attain it reflect not so much the real conditions of Antipas' court (bad as they doubtless were) as the popular hatred of the woman whose adulterous passion had drenched the land with blood, and a bitterness like that which could lead even one who was ready to be anathema from Christ for the sake of Israel his kinsmen according to the flesh, to write the indictment of I Thess. 2: 15, 16.

Ver. 27. **A soldier of his guard.** The Greek is a transliteration of the Latin *speculator*, "guard."

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THE CHURCH OF CHRIST IN RURALVILLE: A DREAM.

FREDERICK WINGATE RAYMOND, '02, PASTOR OF THE UNION CHURCH, PROCTOR, VERMONT.

BEFORE most great movements come to pass, somebody has to dream dreams, somebody else has to prepare and deliver sermons and orations, others have to plan and work out the practical details—and a good many people must pray. Just at present all these different classes of persons are engaged on the various problems connected with the unity of the Church of Christ. Some are grappling with the large problems of uniting denominations, with the hope of hastening the ultimate unity of Protestant Christendom. Others see already the passing of Protestantism and the coming of a new Catholicism. Such visions and prophecies, though they may not tally in detail with what the future is to reveal, are yet likely to inspire action and bring about results to be desired.

Meanwhile there is lying very close at hand a much smaller problem, whose solution is perhaps in some cases hardly less difficult. Already some are dreaming about it, some are preaching about it, in a few rare communities some of its practical details have been worked out, and many are praying about it. At the same time uncontrollable forces are at work forcing the problem upon us. The problem of which I speak is the problem of the declining churches of Ruralville. Perhaps I ought to say just here that it is not the problem which the Church of which I am pastor is facing or has ever faced. For many months I have been in the dream stage concerning this problem as its details have been forced upon me in previous pastorates. When your committee asked me to present some theme which should be timely, it occurred to me at once that perhaps I could not do

better than report my dream about the Church of Christ in Ruralville.

But before I tell you what I have dreamed, I shall have to go back a little way in the history of Ruralville. You are already asking, where is Ruralville? I shall have to say I cannot tell you where the Ruralville of my dreams is located. I think I can indicate the position of the Ruralville whose conditions I am about to picture. If you will open your atlas to any map of New England and New York State (that will be a sufficiently large territory), shut your eyes and put your finger on the map, I think you will find it pointing very nearly to the location of Ruralville. For it is in every one of the New England states and in New York, and I know not how many other states. It was settled between one and two hundred years ago, by strong and sturdy families who came over from Old England, entering by the port of Boston. These families settled on farms grouped about a common centre, planted at once a schoolhouse where their large families of children could receive the best training they could give, and built a comfortable church edifice. It was a Congregational Church. A village life developed; it became the trading centre for a large tract of territory; new families came; there was marriage and intermarriage and a considerable increase in the population. Not all the new-comers were Congregationalists; some were Baptists, some Methodists, some Episcopalians, Universalists, etc. Each group desired its own place of worship, and as they grew in numbers and increased in strength it came to pass after a few years that comfortable houses of worship had been erected by the Baptists, the Methodists and the Episcopalians—the last a modest, unpretentious chapel.

Fifty years ago all four churches were in good working order. Each had a resident minister and congregations which comfortably filled the churches. The Congregationalists, the strongest body, had as pastor a man of ripe scholarship and fine devotion, to whom they paid a salary of $1,500; they had an unusually fine choir, a large and flourishing Sunday School, a well-maintained prayer meeting; they contributed liberally to missions and were accounted a powerful force for every uplifting influence in the community.

But fifty years have brought great changes to the community. There is no longer on Sunday mornings a continuous procession

of well-filled family carriages wending its way from all the country-side to the village churches.

The reasons do not need to be related in detail. Many causes have operated to bring it about. Great and important changes have taken place in the make-up of the population of the community, while there has also been an actual decrease in the number of the inhabitants. Out of the homes, the best and ablest young men and women began to go away to college and to the cities, never again to resume permanent residence in Ruralville. With the increase of prosperity and of education there began to be a decrease in the size of the families. Intermarriages between those in whose veins flowed strains of the same blood somewhat impaired the physical, mental and moral stock of some of the families. Many of the best of the farmers, because of advancing age or increasing wealth, began to leave the farms for the larger towns and cities round about, and their farms came into the hands of foreign renters, most of them of alien faith or out of touch with all churches. At least the churches were not reaching them; in fact, they made no real effort to do so, though they talked much of the impossibilty. I incline to the belief that they did not seriously care to reach them, and that these alien people would not have been made to feel very much at home if they had ventured to go uninvited into the village churches.

Only a little while ago — and it is about here that my dream begins — the churches awoke to the realization not only of these but of other equally significant and startling facts. Here was a village in which all the interests and activities of the strongest families, at least, were practically at one, except their church interests. Church rolls had been growing shorter. Congregations had been sadly depleted. Its young people had for the most part drifted away from it. There were still some of ability and fine character left, but they were few. In all the Sunday Schools there was a constant cry for teachers, and some were compelled to teach who were conscious of their extreme unfitness. The classes were small, some being able to muster only two or three menbers on the best Sundays. The prayer meetings were "sustained", if one could use that word, by an exceeding small remnant of the "Old Guard." The choirs that formerly made melody not only in their hearts but with their lips to the Lord

were now mostly a memory. As for preaching, the Congregationalists, who had always stood for a thoroughly trained ministry, found it almost impossible to induce young men who had invested three or four thousand dollars in preparation for the ministry to undertake life, for themselves and their families, on the six hundred dollars which by dint of much effort they found themselves able to raise, in money and provisions, for the support of preaching.

The result had been that they had been less stringent in the application of tests, had taken two or three men "on faith" — a faith not grounded in any knowledge of the men's past record or present character — and had suffered some bitter experiences from which they now saw they could rally only with difficulty if at all. The Methodists and Baptists had some time since ceased to sustain resident ministers. The former now made one of a group of four churches, all supplied by an itinerant preacher toward whose support they contributed two hundred dollars. The Baptist church was a sort of training ground for future doctors of divinity who came down from a neighboring seminary to supply each week at a moderate stipend. The Episcopalians had kept a resident rector whose support came largely from the income of the Church's Endowment Fund, accumulated from early legacies, but removals and deaths had so depopulated the Church that for many months it had been closed, with no prospects of re-opening.

But this was not all they discovered. It dawned upon them that the people of the community were no longer separated by the old theological lines which had been so sharply drawn in the earlier days. Union services had been frequent of late years, and had revealed to all how small were the real differences that divided. Under the same roof in many a home there dwelt in harmony and peace Congregationalists, Methodists, and Baptists, so that three pastors, when there were three, were making pastoral visits in the same home in more than one case. New families coming to the village did not select their church home with very much reference to their own or the church's inherited traditions. They chose one rather than another because they liked the preaching or the personality of the minister, because they were more cordially received, or because people of their own social group went there in larger numbers. Consequently there had arisen some

competition among the churches for the new families, especially if they were possessed of money or children.

In fact it seemed to many of the most thoughtful people of the churches that they were now sustained not because the community still had need for three or four churches, though in the earlier days there had perhaps been a field for each of them, bnt almost solely because of ancient traditions which were still very sacred memories to many. It was still reckoned worth something by some people to sit weekly in the old family pew. Others liked to know that the old family pew still stood in the same sacred spot, though they had not cared to sit in it for years, and would need a guide to help them find it. Their fathers had worshipped in all these mountains, and each had supposed his father's mountain was the place where his wife and children ought still to worship.

It was very evident to those who had the matter in mind that either of the larger churches would comfortably seat all the people who were ordinarily present at all the churches on a given Sunday morning—indeed it was even seen that if all the able-bodied men, women and children in the village should take it into their heads to attend church on the same Sunday (which had never happened), there would still be room for them in the largest church.

These things were discussed in the village stores and among the church people on Sundays, and after some months of such informal discussion each of the churches held a meeting on the same night, and appointed a committee of three of its strongest men to meet with a like committee from each of the other two churches to see what were the possibilities in view of the existing situation.

It did not take long to discover that the problem was by no means a simple one. There would be legal barriers to be overcome before the desired result could be obtained. The fathers, in church and state, had made no provision for such a revolutionary move as was now contemplated, supposing that the existing divisions of Christendom were ordained of God for all time. This legal aspect of affairs was turned over to the lawyers on the committee for further investigation, in the belief that where there was the will there would be found a way.

The committee realized, too, that "there is as much human nature in some people as there is in others, and perhaps a little more," and that the three hundred and fifty people in their village were not deficient in this respect. There still lingered in the breasts of some smouldering sparks from the fires of old neighborhood jealousies, and the rural telephone line had been the innocent cause of one or two more incipient conflagrations. But on the whole, faith in human nature triumphed. It was believed that the standard of intelligence and piety was higher than the average in many villages of the same size, and that a democratic form of government which, whether in church or state, presupposes a high degree of intelligence and piety, would be best for the new organization. Congregationalists and Baptists were already familiar with its working. It was consequently proposed that there should be a Board of Deacons, a Board of Stewards (Trustees of the property), a standing committee to act with the deacons and the pastor, and a pastor's cabinet, composed of all officers of the church and of its organizations, to advise from time to time as to matters of policy.

Not to go further into the details of this and the many subsequent committee meetings necessary before definite results were finally reached, let us see what, in general, the outcome was.

There was organized "The Church of Christ in Ruralville," with officers and boards such as I have suggested, and with a constitution and a general confession of faith on the basis of the Apostles' Creed, intended merely to set forth the fundamentals of the faith in which they proposed to work. This general principle was to underlie all their faith and practice: "in essentials, unity; in non-essentials, liberty; in all things, charity." Their bond of union was love to God and good will to men. Each church set at once about the wholesome task of "purging the rolls." It was a thing which had for a long time needed doing. All who remained were members of the Church of Christ, and you may believe it was an impressive sight that first communion Sunday as, laying aside past differences, they covenanted together (each reading from his newly printed manual) "to bear with each other, to love, to edify, and by all means in their power to help and encourage each other in the Christlike life."

They chose the most churchly and best ventilated edifice for their permanent place of worship. It happened to be the Baptist church, a more modern building than the others. It was to be a real place of worship and religious instruction and a centre for strong preaching. It was to be open not only on Sundays but on week-days, and it was hoped that in time the people might learn to use it as a place for their private worship and meditation, even when no services were in progress. At certain seasons of the year it was proposed to hold brief week-day vesper services, at which the music would be something of a feature, aiding in the spirit of worship. This one building was to be sacred to the purposes of worship and preaching and religious instruction, and was never to be used for any other purposes.

The second best edifice, the Congregational, was reserved for general parish and social purposes. In the auditorium were to be given lectures and entertainments, always under the direction of the church, of course. Here were to be held monthly teas, whose purpose was purely social. They were never a source of revenue. A Rest Room was set apart and neatly furnished with comfortable chairs and couches, for the use of the farmers' wives driving into town. It was to be kept warm in winter, and it was believed might prove a very helpful factor in the lives of those who would use it. A Boys' Club, under the direction of a committee of men, met regularly in one of the rooms, which the club had fitted up according to its own tastes. A girls' sewing class and a girls' cooking class were organized and conducted by a committee of women. There were classes for mission study, and reading circles and classes for Bible study which met in the church parlor, where a pleasant fireplace had been put. A Brotherhood organized and met fortnightly for the discussion of topics having to do with the welfare of the church and of the village. There was a small gymnasium where classes of boys and girls met for instruction with one of the public school teachers.

The third edifice, which had been simply an auditorium, was turned over to the care of the village for the housing of its rapidly growing public library. This was made possible through the influence of an unusually broad minded Presiding Elder. A comfortable reading room was partitioned off and attractively furnished, and was kept open every evening in the week except Sunday.

For the bringing to pass of this union, each of the men who had been serving the churches as pastor had resigned. The new church united in the calling of a new man, thoroughly trained and well equipped with years and experience for his work. There was also engaged as assistant a young woman of training and tact to help in the work of parish visiting, in work with the girls, and especially in the Sunday School.

Let me picture what were expected to be and what in my dream have proven to be some of the advantages of this arrangement in Ruralville.

First, though not most important, the advantages to the minister. In accepting the call, he felt that he was not being called primarily for the purpose of helping to maintain and to keep alive ancient traditions in which he had no part or interest; that he was not merely to help prolong the life of a forlorn and dying hope, or to put his life against the resistless forces at work in the community—but that in this community he could give himself to the preaching of the Gospel of Christ with reference to the real needs of men and women and boys and girls; that he was responsible in a large way for the spiritual life and the religious instruction of the entire community. Here was incentive to study and preach with all the power God had given him for that work. He knew that he would not be compelled to dissipate and make ineffectual his energies by having to be the organizer and promoter and chief worker in everything that was done in the name of the Church. He had all the best men and women in the community to care for the organization and welfare of the Church.

The salary which was offered for his support was not the wages of a knight of the pick and shovel who had never invested a dollar of money or an hour of time in preparation for his work. It was such an amount as would enable him to support his small family comfortably, make some provision for that day when he should have passed beyond the "dead line" though still living in the flesh, or perhaps escape the dead line altogether by being able to devote his time more fully to his specific calling; purchase the books necessary for his mental and spiritual growth, and attend such conventions, associations, and public meetings as should keep him and his church in touch with the larger interests of the Kingdom of God on earth.

There were advantages to the church. Instead of merely struggling for its own existence, it could now render a real service to the community. It stood as the one institution in the village pointing men continually to the highest things. It was directly responsible for the spiritual and moral welfare of every person in the community. Its competition was no longer with sister churches likewise struggling for existence, but with all the forces of EVIL in the community, against which it could now present a solid front, with weapons for carrying on the fight. Every Protestant family in Ruralville was a member of the parish of the Church of Christ. Its ministry was so diversified that it could meet the needs of all.

The few specially capable men and women and young people could unite their forces for a far more effective work than had formerly been possible. Instead of there being a good Sunday School superintendent in one church, a choir leader in another, an organist in the third; a leader of boys in one, a woman of executive ability in the second, and a competent sexton, who hated dirt and loved fresh air, in a third, they were all in the one church and each could employ the gifts of the Spirit which had been bestowed on him, for the benefit of the community, as they did in the Apostolic Age. Aside from what might be called the institutional work, which was a new feature, made possible because of the larger groups available for each kind of work, the chief gain was perhaps in the Sunday School. A more perfect grading was made, on the basis of the public schools, fewer teachers were required, and hence the quality of teaching was improved. The little parishes of two or three now became little parishes of seven or eight. There was the enthusiasm of numbers and the healthy interest which always comes when a higher quality of work is attempted in the Sunday School. The fact that all families were a part of the parish did away with the two sins of overlooking and overlapping of which the churches had been formerly guilty, and with the unchristian competition for new families which had previously been so open and evident. The church's appeal to men and women was now on a different basis and withal a more Christian basis.

The advantages to the community were hardly less manifest than those to the minister and the church. The real welfare of

the people of all ages and classes was attended to as no single church could have done it in the former days, and as not all the churches together did do it. In brief there was more Christianity and less sectarianism in the community than one would previously have dreamed possible. If I may so say, there was more bigness and less littleness in the thoughts and lives of all the people than had been in the days of small things. In losing their lives, the churches had not only saved their lives, but were in position to do a saving work in the village and in the outlying districts as well.

There are still many difficulties, obstacles, problems, and details whose working out has not yet been revealed to me in my dream. There is the nightmare of what we call human nature, with its pettiness, its rivalries and jealousies, its indifference to higher things, its love of ease, that rise to defeat the perfect realization of such a state of affairs as I still dream may come to pass in very many of our smaller communities. For, be it known, that the organizatian of the Church of Christ in Ruralville did not completely transform and regenerate every human heart in Ruralville or even in the membership of the Church. Nothing but the grace of God, which often operates with exceeding slowness, is sufficient for these things. God's processes are often long, long processes. The realization of my dream would ot bring about the millenium in such places as I have tried to picture. But the situation which exists there and which, because of continued decrease and change in the character of the population, does not offer present hope of improvement, does seem to me to offer an *opportunity* to the Christian churches and the Christian people which they ought to rise to take advantage of, in a large and generous and Christian way. I cannot help but feel that if such were to be the case, the quality of life in those churches and in those communities would be greatly improved.

DR. NATHANIEL W. TAYLOR—MASTER THEOLOGIAN

REMINISCENCES BY REV. THEODORE T. MUNGER, D.D.

(Reprinted from *The Congregationalist.*)

THIS year marks the passing of a half century since the death of Dr. Nathaniel W. Taylor, who was to his time what Edwards A. Park and Dr. Shedd were to a later generation. The issue between him and Dr. Tyler who founded Hartford (then East Windsor Seminary) was as warm and vehement as any in theological circles today. As the practical founder of Yale Seminary, Dr. Taylor deserves renown, and the fact that the corporation of Yale University has recently voted to change the name of one of the divinity halls to Taylor Hall shows its desire to perpetuate his name as well as his fame in connection with the present life of Yale Divinity School. Dr. George A. Gordon of Boston will soon deliver a course of lectures at Yale on the Taylor Foundation. There are fitting and timely reasons, therefore, for this vivid and discriminating character sketch of Dr. Taylor from one of his most intimate pupils, Dr. Munger, whose writings are always welcome by our readers.—EDITORS.

My first clear remembrance of Dr. Taylor was seeing him on the corner of Temple and Elm Streets, New Haven, apparently waiting for some one. It proved to be myself. That a professor should wait on the street for a student to join him nearly took away my breath. Such a thing had never happened to me before, nor to any other student at Yale so far as I knew. I can recall but little of what he said, and remember only that it was an easy, man-to-man talk, without any special suggestion of dignity, but certainly with no lack of it, and a personal attractivness beyond that of any man I had ever met. He was already sixty years old, but the splendor of the man was not dimmed. A massive head, hair brushed back and falling to his shoulders in heavy locks, with a tendency to curl, a chin strong enough for fight but not too

heavy for vigorous thought, a forehead broad and high, rising in a full domed head, and eyes no word describes so well as beautiful—black, deep without fire, soft and pensive—a singular combination, and indicating heredity from beautiful women.

The Divinity School in those days (1853) had its headquarters in what, until recently, was the Treasury Building and before that the Trumbull Gallery. It occupied half of the ground floor and contained a reading desk, eight or ten settees that suggested penitential uses, a bookcase resembling a large wardrobe and holding perhaps two hundred volumes—copies of the New England Divines from Edwards to Dwight, bound copies of the *Christian Spectator*, the *Panoplist* and other like literature. A huge coal stove that emitted more gas than heat completed the furniture. I cannot recall that the room was ever warm in winter. The windows rattled in the wind, and the glass was sometimes broken. It was the age when a tutor's salary was "four hundred per year and *coal thrown in*."

TAYLOR AND SILLIMAN

Dr. Taylor often lectured in his cloak, and even then was not always comfortable. I recall on one occasion when the stove and windows were behaving worse than usual, he drew his cloak about his shoulders and said, "Money enough for breaking glass in the laboratory, but not a penny for theology." This was the form in which the conflict between science and religion was then raging. Dr. Taylor and "Uncle Ben," as Professor Silliman was fondly called, were warm friends, but they differed on important points. Professor Silliman used to labor with Dr. Taylor for using tobacco—the only professor in the college who was addicted to its use; and Dr. Taylor labored with him for contradicting the Bible as to creation. Professor Silliman, upon whom the first rays of modern exegesis had begun to fall, pointed to the fossils in the cemetery wall, and assigned a date of some millions, to which Dr. Taylor replied, "God *can* create fossils in stone, and you can't prove that he didn't." Of course, Professor Silliman could not, and the victory rested with theology.

THE IDOL OF HIS PUPILS

It would be little to say that Dr. Taylor was the idol of his pupils. It is interesting to recall how he won us, and dominated

our thought, and carried us with him. It hardly occurred to us to question his position on any point—due in part to the fact that there was then far less independence of thought than at present. The age of real criticism had not fairly begun. There was a certain simplicity of mind, a youthfulness, that made loyalty easy and strong. Moreover, it was a period of heavy controversy, and Dr. Taylor was our hero in it. He had won a long and hard battle; the East Windsor banner trailed in the dust, and the doctor was not the man to conceal his part in the fight. In a high way he exulted in it, and we shared his enthusiasm.

When he had lectured an hour—reading steadily but not rapidly, and always willing to pause until we had caught up in our notes—he would push up his gold-bowed spectacles and say, "Young gentlemen, you have listened patiently to *me*; now I will hear *you*." Then a fresh interest began, and often the session lasted an hour longer. We were taught by precept and example to question and argue, and sometimes we tried our hand at it with the master, but always with defeat if we failed to agree. He gave no quarter, and his delight in victory was so great that we rather enjoyed it—waiving our own discomfiture.

I verily believe today that we were often nearer than he to the truth. He seemed always to have thought out the point, and as it was settled by logic he expected us to yield to it as he himself did. He knew no such thing as the personal equation, or another's point of view. He had a supreme regard for theology as a science, and he worshiped at the shrine of his queen with chivalric devotion. If there was any word that hinted at real disparagement, he had one keen rejoinder always at hand: "*Canes advenis latrant.*" Of course, rather than run the risk of being classed with dogs, one was careful about his facts and his logic. But instead of combatting we rather exulted with him in "the power of contrary choice" and in the full freedom which, we assumed, no other students of theology enjoyed in the same degree. But the chief ground of our admiration and his hold upon us was the absolute sincerity and enthusiasm of his teaching. There is no contagion so strong as that which passes from teacher to pupils, and Dr. Taylor had the power to convey it beyond any man I have ever known. While lecturing, his voice often trembled, and at times the tears would start, especially when

speaking of the moral government of God. As a matter of course, we fell in and believed with him. Who could stand out against logic and tears?

After leaving the Divinity School I rapidly drifted away from his theology, but I have never ceased to respond to the enthusiasm with which he inspired me. It grew out of the freedom, independence, courage and absolute sincerity of the man. "Go over Niagara, don't flinch, be true, be a man"— such were the sentiments he was always instilling, and successfully, because he himself so well illustrated them. Dr. Bushnell, late in life, said, "Taylor taught me one thing—that it doesn't hurt a man to think for himself."

HIS INTEREST IN HIS PUPILS

In his old age the doctor became somewhat garrulous, and he was always simplehearted as a child, as this incident shows. He was urging us to keep up the preaching habit, even if we should become teachers or professors, in order to preserve one's spirituality. "There is Stuart at Andover," he said; "he gave up preaching and even going to meeting; he lost his spirituality, but by constant preaching I have kept mine." He strove to help his pupils in all ways, and even played the part of a critic of manners. He was a gentleman through and through—in speech, bearing and attire, which was faultless—black throughout, a dress-coat worn all day, a spotless tie of fine lawn and a ruffled shirt-front. He enjoined upon us to be particular in our dress, to conform to the usage of our vocation, and especially to avoid extremes in color. "You would not have liked," he said, "to see President Day wearing butternut trousers." He had no patience with the student who came into the lecture-room with unpolished shoes, or unkempt hair, or hands in need of ablution. In such ways he strove to keep up the dignity of the profession, and to overcome for his pupils certain hindrances which would stand in the way of their securing parishes to which their talents would entitle them.

Dr. Taylor was a diligent student until the close of his life. He realized as thoroughly as any of us now do, that he was in a movement, and that he must keep up with it, and also, if possible, guide it. It was not the movement of today, but it was as

real. It was the final battle that ended the sway of determinism and left the field in possession of freedom. Whatever else a student learned or failed to learn from Dr Taylor, he did not fail to go away believing and rejoicing in "the power of contrary choice." Hence no stronger men were sent into the ministry than those who passed under his training. In criticising his antagonists in theology, whom he often left stripped of intellectual respectability, he saved his own charity and their character by adding that they were saved by their "blessed inconsistencies." But no one of them had greater need of such charitable consideration than himself. He had a heart of womanly tenderness, but his doctrine of predestination was inhuman. The debate was long and hot, and the New Haven men were leading it. Every church in the state was divided into two parties, which came to be known as Taylorites and Tylerites—the latter represented by the head of the school then at East Windsor. The controversy was incorporated by Dr. Taylor into lectures, and we were nourished on controversy.

He gave us much good advice as to preaching—urging us to write our sermons, but to be able to introduce extemporaneous matter. How could a man think carefully for half an hour on his feet? was his sole reason. He always leaned to the side of the congregation, and had little mercy for the dull or indolent preacher. He said: "I never blame a man for sleeping in church; if he does, it is my fault. Give the people something to think of and they will keep awake." Perhaps the fact that he himself was a most impressive speaker—his manner, voice and temperament being such as belong to the orator—made his criticism a safe one for himself. He was strong in his likes and dislikes. Among the latter was Dr. Payson of Portland—the popular saint of the day; a truly religious man, but morbid—"always down cellar or up in the garret," as Dr. Taylor said; and over-anxious as to his sermon. Once, when he was about to preach in New Haven, he lamented his unfitness to speak in the Center Church. Dr. Taylor said to him, "Preach the best you have got, and let it go at that"—wise advice then and now, inasmuch as such feelings have in them an undue degree of self-consciousness.

HIS VALUATION OF DEFINITION

He was specially severe on ministerial indolence, but urged that the work should be after his own pattern—namely, by *definition*. On nothing did he so insist; it was his strength and his weakness. Lines define, but the great truths are without lines, being eternal. But Dr. Taylor had no other method, and he used it as well as it could be used. He and Noah Webster were neighbors, and they were of the same guild. He insisted that his pupils should define, else they would blunder and be caught. Truth was something to be corralled, and of course the lines must be rightly managed. But his insistence was in a way healthful to his pupils; it taught them clearness and accuracy, and kept out vagrancy and vagueness. He used to say that defining is the hardest work a man ever does; that the reason preachers avoid it is because they are too lazy. The advice may have been wise until subjects were touched that do not admit of definition—a point that Dr. Taylor would not concede. He defined in order to reason; having secured a correct definition and used correct logic, the conclusion was unimpeachable. His mind rested in this process with absolute confidence; if false, it was splendid. It was well illustrated in an incident he told us of a discussion he had with Dr. Lyman Beecher. The two men loved each other like brothers, and they sleep side by side in the Grove Street cemetery. They once sat up all night, Dr. Taylor told us, discussing the question whether it would be just in God to send a man to hell forever for committing one sin. Dr. Taylor—he was then old and he was always confiding—said to us, "I beat him." Of course he beat him, for both held the same view of the moral government of God, and both were stout logicians, but the ather of Mrs. Stowe had what Dr. Taylor had not—a heart that was stronger than logic. Taylor had enough heart, but what was heart before logic based on sound premises rightly defined?

It is not my purpose in this paper of reminiscence to speak closely of Dr. Taylor's theology. The general criticism to be made upon his method is, that he depended too much upon definition and logic, and took little account of human life as it went on day by day; and as to Christian consciousness, I do not recall that he ever mentioned it as a factor in theology.

GREAT EVEN WITH HIS LIMITATIONS.

Still, he is not to be lightly spoken of as a theologian. He touched the skirts of the greatest of theological truths, namely, the Universe a moral order. Thought can go neither higher nor deeper. Dr. Taylor felt its greatness so far as to state it as "the moral government of God." He missed the real point by confining the morality to God as a person instead of making the world itself a moral order. His theism permitted no real immanence; hence the world was simply a theater for the display of the divine glory. Such a conception not only left the world inexplicable, but made it a mere thing with no ends of its own except to be used for some other order. It was the immemorial mistake of theology—a mistake that created Calvinism, which is simply a highly logical moral chaos. Dr. Taylor shared in the mistake, and while contending for freedom half lost it in conceptions of predestination and destiny that are intolerable, and so nullified the moral government for which he contended.

Without doubt Dr. Taylor improved the New England theology. He found it—as Dr. Dwight pointed out—tritheistic, pantheistic and fatalistic. He redeemed it from the last feature so far as it could be done under his method, but it required something more; it needed to be born again of the Spirit into the new world of thought that was coming on.

TAYLOR AND BUSHNELL.

He himself had, in some measure, trained the man who should open this new world. Dr. Bushnell learned much from Dr. Taylor, but it was chiefly a mass of theological material from which he dissented, or which he reinterpreted into such form and meaning as to be almost another gospel. The two men had little in common except native gifts of character—which in each were of the highest order. When it came to thought, they lived in different worlds. Taylor dwelt in a world of definition and inference—an unreal world filled with conjectures hammered into apparent solidity but vanishing like a cloud when touched by the straight rays of human fact. Bushnell lived in the world of human life, with wide-open eyes; looked men through and through, and left nothing unvisited by his searching gaze. The work and influence of Taylor ceased even before his death. I

happened to be in New Haven shortly after he passed away (1858), and meeting Dr. Noah Porter, his son-in-law, I referred to the event. "Is was not too soon," he said; "he belonged to another world than that now coming on, and he would not have been happy in it." Bushnell's day is not yet over, nor soon will be. He pierced to the central thought of the gospel, and brought it out to view where men still see it. The other toiled heroically yet vainly on the ramparts that were supposed to defend the eternal secret, but it was not there.

Yet how dear are both to those of us who sat at the feet of Taylor, and read the first emancipating words of Bushnell! Which of the two is more tenderly remembered no one of us would care to say.

THE CONCEPTION OF UNITY IN EPHESIANS.

MILTON FREDERICK WITTLER, '10.

THE great epistle to the Ephesians stands in relation to the other letters of Paul as the capstone, bringing to a point all the elements of Paul's Christology, and relating the majestic cosmology contained in the apostle's "mystery" to the most minute details of everyday conduct. Paul, alive to the dangers of those churches located in the ancient home and breeding-ground of all sorts of philosophies, and even now exposed to the influence of the "Colossian Heresy," writes to fix the faith of his readers in a Christian gnosis that will render them proof against strange doctrines by showing them the great good fortune of the gentile who has embraced the gospel of Jesus. His letter therefore opens with an exposition of the mystery of God's purpose in the creation. By the good pleasure of his will he ordained the world to be a creation to the glory of the Son and brought into being through the agency of the Son. The world and all in it, including man, he planned to be in subjection to Christ. But man is distinguished from mere animal creation in that though in subjection to the Son, it is a loving service, bought by the vica-

rious sacrifice of the Son, for the Church which he loved as his bride and which is subject to him in the bondage of loving service and loyalty. This church is his body which he came upon earth to redeem from the powers and principalities of evil, and to present before the Father a glorious church, not having spot or wrinkle or any such thing (Eph. 5:27), whose members are joint heirs with him of the world (Gal. 4: 7, Eph. 3 : 6).

This mystery which was hid from men and angels since the beginning of the world (1 Cor. 2: 7–9) has in latter times been revealed to the holy apostles and prophets of Christ (Eph. 3 : 5). But it is not a mere intellectual scheme to be apprehended by the mind of the natural man ; it is super-rational and only to be understood through the power of the Spirit. "The things of God no one knoweth save the Spirit of God," 1 Cor. 2 : 11. To truly apprehend therefore God's purpose in salvation one must have the gift of the Spirit which will enable him to comprehend this higher knowledge. Without this gift there is danger of missing it entirely, for the things of the Spirit are foolishness to the natural man, 1 Cor. 1 : 18, 21, 23, 25 ; 2 : 14. For this reason the mystery of the cross became a stumbling-block to the Jews who sought for a sign, 1 Cor. 1 : 22, and a hardening of hearts among Israel has resulted which shall last until the Gentiles are all gathered in, Rom. 11 : 25. But both Jew and Gentile will finally become absorbed into one holy people of God, a unit which is the body of Christ. Gal. 3 : 28. All this is explained by the apostle that his readers may know of their good fortune. He will have no further fears for them if they comprehend truly the three great facts contained in the mystery of God's plan in Christ :

1. The hope of his (God's) calling.
2. The riches of the glory of his inheritance.
3. The greatness of his power.

As a reminder of these facts, particularly as an example of the last, the apostle calls to mind their former condition as gentiles dead in sin, subject to the ' prince of the power of the air', and not even knowing, much less having a part in, the covenant of the Jews. But now side by side with those redeemed ones of Israel whose eyes have been opened and whose ' fat' hearts have been touched, they are made to sit with God in the heavenly

places, not one whit behind the Jews as heirs of the promise. To be sure, in the Temple at Jerusalem the rail chiselled with its inscription of warning, promising death to any Gentile who should go within its sacred limits, and thus with a 'dead-line' proclaiming the hopeless religious estate of the nation, still stood relentlessly as ever. But it need no longer be a terror to the believing Christian for his eyes have been opened to see that Christ has broken down the middle wall of partition and has made in himself of the two former alien factions one new man reconciled in one body to God through the cross. (Eph. 2 : 14–16).

It is at this point that the practical section takes up the thought. God's people are one, being raised as one body, the redeemed body of Christ. Therefore the true Christian will live as a part of a larger unit and in every way will seek to promote this unity. The practical section includes two divisions both growing out of this theme :

1. Exhortation to preserve the unity of the body of Christ in every act and relation.

2. The necessity of power from on high to do this.

The first division is treated in 4 : 1-6 : 9. Eternal vigilance is the price of liberty. In the new freedom of the gospel with its increase of privileges, new and subtle dangers must be anticipated and avoided. The apostle foresees the temptation toward arrogance, self seeking, anger, and spite, and warns his readers against such disintegrating weaknesses by exhorting them to lowliness, meekness, longsuffering and forbearance. Perhaps he also has in his mind the inevitable feeling of overbearing superiority on the part of the new converts toward the unbelieving Jews which he chides in Rom. 11 : 19–21. He would have them remember the absolute oneness of their faith, and to this end gives a catalogue of its various phases, reaching in vs. 6 a monism as thoroughgoing as anything in antiquity. Yet in this unity of faith and life the widest diversity may, nay must exist, so that in the one body of Christ, as in the human body, members cabable of most diverse functions may minister, each in his own way, to the welfare of the whole. (Cf. 1 Cor. 12.) It is only through this varied activity that the 'unity of the faith' may be attained which will give the full knowledge of the Son of God as a ripe man may comprehend it, a safe sure gnosis, not the hes-

itating πίστις of the child, which changes from moment to moment like small craft blown about on a turbulent sea, but the discerning νόησις of him to whom has been given a 'spirit of wisdom and revelation' in the knowledge of God. Therefore see to it, says Paul, not only that you have your own deep spiritual moments, but that you all contribute to the general spiritual power of all the church, as the arteries of the body supply the life-giving πνεῦμα to every remotest part of the organism.[1]

But this unity must be carefully guarded by moral uprightness. The old man, Gentile and Jew, was brought under the curse of death by Adam's sin (Rom. 5 : 12), and being thus alienated from the life of God, without hope in this world or the next, gave himself up to walk according to the promptings of the mind. Here the apostle reflects the teaching of his day: the ancients were accustomed to divide the human self into three natures: body, mind and spirit. The mind is that life of sense, of appetite and passion which man has in common with the animals. The writer has in mind here some idea equivalent to our modern term 'worldliness.' But through the coming into the world of the new Adam, all men were released from death in sin and made alive in Christ (1 Cor. 15 : 20-22). If therefore anyone lives as the old man, dead in Adam, he is not preserving the unity of the new glorious body which Christ has redeemed. For the sake of Christ's body at least, says Paul, put away the old man with his carnal nature and his disintegrating tendencies and put on the new man created in righteousness and truth.

Following this argument is a paragraph of familiar injunctions: Old Testament precepts combined with additions and teachings of the writer. There is a parallel in these to Jesus' treatment of the precepts of the Law in the Sermon on the Mount: in both cases the speaker quotes the old matter and then explains the reason for it or transcends it with higher teaching of his own. Thus Paul explains the saying from Zachariah: 'Speak ye every man the truth with his neighbor,' by pointing out that only by the assumption of universal fidelity and confidence can

[1] It is easy to recognize here a trace of the belief current among the ancients that the arteries carried the life-principle, air, to all parts of the body.

the church exist as one body. The teaching of Ps. 4 : 4 ; 'Be ye angry and sin not' is reinforced by the law of Deut. 24 : 15 and explained by reminding the reader that such anger is of the devil, enemy of the church and her Lord. The law against stealing is superseded by the new requirement that all brothers shall help one another, so that, far from stealing, each must work diligently so as to have means of helping his brother. And lest they become formalists, he gives them a spiritual measure by which they may gauge all conduct : let it be such as to preserve the unity of the Spirit : kind-heartedness, gentleness, forgiveness : but let whatsoever grieves the Holy Spirit of God be abhorred. Chapter 5 carries out this principle, applying it in detail to a variety of cases, among which the domestic relations of husband and wife, father and children, and master and slave are discussed and shown all to bear upon the one central purpose of the writer's argument : the unity of the Spirit.

This is the theme of Ephesians. Knowing the saving power of God the readers will have a sure foundation against the disturbing influences of the theosophists and philosophers plying among the churches of western Asia Minor. But is there not also at the bottom of this teaching a hint of Paul's metaphysics, so far as he had any ? Dualistic contradictions there are in plenty in his teaching : the flesh and the spirit, Christ's struggle with sin and the powers of darkness, God and the elements of this world, the old man and the new, and many others will show that. But behind all this there seems ever to remain the constant conviction that God is all and in all and through all. Paul makes no attempt at a rational statement of the problem of evil, but even in this we get intimations of a monism sufficient to show how his mind is working. In Eph. 4 : 18 he shares the conception of sin found in Hosea (4 : 1, 6) and a common one among the Old Testament prophets : the people sin not deliberately knowing their wrong, but from a lack of knowledge of God. Their hearts have been hardened and their eyes made dull so that they cannot perceive the law of righteousness. (Isa. 6 : 9-10, 29 : 10-12.) In this there is a strange hint that the power behind all sin is of God, making use of disobedience to further his plans for the ultimate adoption of all men as his sons. This is explicitly voiced in Romans 8 : 20. Paul here conceives of the powers of

darkness working as the agents of God, and plainly asserts that there is no power but of God, and the powers that be are ordained of him. (Rom. 13 : 1.)

These citations will serve as straws to show which way Paul's ontology is blowing. Whatever sin is, whether ignorance of God, estrangement of those who were once his sons but now are afar off by the act of disobedience of the first man, or a captivity to powers which man is too feeble to fight, there seems a magnificent sense of oneness running through Paul's whole idea of God's plan that the universe, through which and in which he is, shall serve to glorify Christ as his own body. Whatever series of conflicting elements may have reigned on earth before the coming of the Son, they are all abolished, put down, or reconciled by his coming, so that in the end God has summed up all things in Christ, both things in the heavens and things upon the earth, to the end that all should be to the praise of his glory.

BOOK REVIEW.

What is Modernism?

The growing sense of solidarity and sympathy between the branches of the Christian Church has naturally led to a warm interest among Protestants in the movement in the Roman Communion known as Modernism. In this country no one has contributed more to an understanding of this significant phenomenon than our own Rev. Dr. Newman Smyth in his *Passing Protestantism and Coming Catholicism*, and briefer expositions of the theme. A similar service, of much value, has been rendered in England by Paul Sabatier, the well-known biographer of Francis of Assisi, whose lectures on the Jowett foundation delivered in London in 1908, have now been published under the title of *Modernism.**

Sabatier begins his discussion with a consideration of the recent separation of Church and State in France, which he clearly distinguishes from the Modernist movement, holding "that the two are not related as cause and effect." Yet both illustrate the same implacable attitude on the part of the papacy. Had the papacy consented to the wishes of a large portion of the French hierarchy "things would have gone very differently." "The Separation would have taken place, but it would have come about calmly, peacefully, tranquilly. There would have been neither victor nor vanquished." In a similar unintelligent way the papacy, under the influence of the leaders at Rome, and largely expressive of the personal feelings of the pope himself, has condemned a Modernism which it did not fully understand, and the extent and significance of which it has only partially appreciated.

Modernism is not a party; it is a point of view. Its way has been prepared, in no small measure, by Dr. Edward Caird without and Cardinal Newman within the Roman Communion. It has its martyrs in the Abbé Loisy in France and in Father George Tyrrell in England, and its sympathizers in large numbers in Italy and Germany. To its thinking the Church is a living, growing reality. It wishes no separation from the Church. It demands for the Church recognition as a vital organism. "The mediaeval philosopher had not the least suspicion that the Church is a living organism; the Protestant is driven to desperate expedients because he does not see that the unity of the Bible is a unity not of substance and essence, but of development and life; the rationalist is obliged to speak as if the reason of a cannibal and the reason of his fellow-countryman were one and the same. These three systems are equally erroneous because they are contradicted by the facts." "The Church is not the end, she is the mother, the educator . . . . she rejoices above all to learn that [her children] have dis-

**Modernism*: The Jowett Lectures, 1908. By Paul Sabatier. Translated by C. A. Miles with a Preface, Notes and Appendices. New York, Charles Scribner's Sons, 1908, Pp 351. $1.25.

covered horizons which she has not so much as suspected." "The Modernist Catholic destroys nothing and gives up nothing; he accepts everything and makes it live."

Holding thus that the Church and the religion that gives life to the Church, is not cast in any final mould, but is a constantly modifying growth, "Modernism is not a philosophy, but none the less there is a Modernist philosophy which consists in studying the facts of religion by the method of observation" "Modernism has not only the sense of life, it has the possession of it. The offspring of the past, it feels itself absolute parent of the future."

These brief and disjointed quotations may exhibit a little of the insight and sympathy of Sabatier's study. It is well worthy of the attention of those who wish to know something of one of the most important of modern religious movements.

The usefulness of the volume is much enhanced by careful translations of the chief anti-Modernist papal utterances, notably the Encyclical to the Bishops of Italy, of July 28, 1906; the "Decree of the Holy Roman and Universal Inquisition," of July 3, 1907; and the famous Encyclical to the whole Roman Church, of Sept. 8, 1907.

Williston Walker.

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A CALL TO BETTERMENT.

In *The Outlook* for December 19, Henry S. Pritchett, President of the Carnegie Foundation for the Advancement of Teaching, writes on Why the Public should Enforce High Standards in Professional Education; and after speaking of education for the practice of medicine and the law, gives more than a third of his article to the question of right educational standards for the ministry. He says that "low standards of admission have worked in this great calling exactly the same consequences which one finds in the practice of law and of medicine," though "the demoralization of low educational standards is * * * even more evident here than in the other two great professions usually associated with the ministry." He speaks of causes of this being the failure of the ministerial profession to keep pace with the great advance in general popular education, and also "the burden of sectarianism," in which it is essentially paralleled by the medical sects, but lags behind them in not having a society for the betterment of the standards of all, such as is the American Medical Association. We trust that the work of the Federal Council of the Churches may prove to be a long step toward such an organization and the lifting of the "burden."

President Pritchett goes on to speak of the great need for better training for the ministry and higher standards of admission.

"Much has been said in recent years of the decay of churches and the weakening of church ties, particularly among Protestants. Many expla-

nations have been given of this tendency. No doubt many factors have a share in the result which we see. Among these one of the most evident is the inefficiency of the ministry, due in the main to low standards of admission. In the Protestant churches, where the power of authority has largely passed by, the work of the church depends on the quality of the religious leadership of its preachers. The efficiency of this leadership is low. In the small towns one finds the same conditions which exist among lawyers and physicians. Four or five ministers eke out a living where one or two at most could do the work efficiently. Like the doctors of their villages, these men concern themselves with chronic cases and specific remedies, while the great problems of the moral health of their communities go untouched. * * * It is impossible to estimate how much the cause of religious progress is delayed by the fact that a great proportion of the men who assume, as representatives of the Christian denominations, to take the place of religious leaders, are unprepared for such leadership, are untrained in the fundamentals of theology, in the elements of learning, in knowledge of mankind, in the interpretation of life from the religious rather than from the denominational standpoint."

In conclusion Mr. Pritchett says: "The raising of the efficiency of the profession of the ministry rests largely in the hands of preachers themselves, just as the raising of the profession of the law rests with lawyers, and the raising of the profession of medicine rests with physicians. That the effort presents for any particular Christian organization serious social, administrative, and economic difficulties cannot be denied. That the advancement of religious influence in the lives of men rests in large measure on this effort seems equally clear."

For those of us who are in the ministry, and those who are preparing to enter it, this idea, with what goes before it, deserves serious thought. Our personal efficiency in our calling is to a great degree within our own control, and for the sake of others and the cause of Christ should be developed to the highest possible stage. Other ways in which we can help raise the standard of training in our profession will readily occur to each of us.

"FOR THE WORK OF THE MINISTRY."

We are glad to find such sympathetic appreciation of the efforts being made by Yale Divinity School to fit men for meeting the problems of our modern life as is shown in an article appearing in *The Christian Work and Evangelist* under the title, "The New Theological Training," and signed by one of our alumni who graduated twelve years ago. A part of the article was as follows:

"How changed the work of the minister is from the olden days! Then his duties consisted chiefly in the exposition of the Bible twice a week, and the pastoral call from house to house. This work still remains to him in some degree, determined largely by location, but added to it is a ministry as wide as the complex human needs of to-day and the problems of towns and changing cities. The foreigner is in his gate, and that is

his problem. Rotten politics are in his borough, and that is his problem. The children the enslaved in mills and mines, and that is his problem. The girls in the shops are not paid enough to live on, and they turn to the minister to get justice for them. The problem of unemployment comes back upon the minister. The saloons are feeding upon the youth of his city, and the minister must lead the modern crusade. Capital and labor are at variance in his parish, and it is the minister who must heal the wound and be arbitrator. Tuberculosis is playing havoc with the young, and the minister must pull down the old sty and get the model tenement and educate the people how to live. Socialism is making strides and taking its converts from the churches. It is the minister who must see its good and evil and lead his people. Wars threaten the world, but the minister must prevent them and hasten the already growing brotherhood of man.

And how different a congregation the minister faces to-day! It was an intellectual, sturdy congregation the older minister faced, but a comparatively unperplexed one and uneducated. He was the cultured man, the reader, the teacher of the community. Now his congregation is so perplexed a group that they fairly bristle with problems and questions. They read a hundred magazines, which are full of discussions of all life's problems. The most venerated doctrines are questioned every day. The whole Christian philosophy of life is freely discussed in every novel and even daily—freely discussed, if not irreverently. All sorts of social theories are talked over at the dinner table. New movements for healing body, soul and mind are clamoring for attention. The complications of modern business methods are raising a series of ethical problems as perplexing as the recent picture puzzle. As il ustration witness the one hundred answers from Christian business men as to whether one could practise real Christianity in business to-day and half of them doubted if one could.

Now this is the congregation the modern city preacher faces, and many country ministers also. Our theological seminaries have been training men for the older congregations and sending them into this maelstrom. It takes about five years for the average minister to prepare himself to preach after he has left the seminary. The greatest need of our divinity schools now are teachers and courses which shall, first, acquaint men with these great social problems and the progress that has been in their solution and the Christian remedy and methods of applying it; the complex ethical situation of our modern life, and the training of large men to make sympathetic application of the Christian religion and philosophy of life to all these souls. * * *

What caused The Optimist to write these words was the fact that Yale Divinity School has already taken an important step in this direction. It is offering a course in just those sociological problems we have referred to in our paper."

A list follows of the lectures being given in the course on Pastoral Functions, which was printed in the last issue of the QUARTERLY.

Yale is leading the way toward a broader training for the minister.

PROFESSOR VERNON'S LEAVING.

The resignation of Professor Vernon and his leaving the School at the close of last term were a source of sincere regret to the large number of students who had come to admire and love him. Not only had the students come to feel that in him they had a true friend, but many felt that through him they were inspired to do the best that was in them in preaching the gospel.

The hope that he expressed to the Senior Class when he told them of his expectation of taking up once more the pastorate of a church was characteristic. He said that he hoped that each one in the class would feel as much joy in taking up his work in the ministry as he felt in the prospect of his. May his work be indeed full of satisfaction, for him and his people, as he has helped toward making that of his students so for them and theirs.

ANNOUNCEMENT OF LECTURES.

Through the courtesy of the Acting Dean of the Divinity School we are enabled to publish the following announcements:

The Lyman Beecher Lectures for 1899 will be delivered by Rev. Herbert Hensley Henson, Canon of Westminster, of London, on April 21, 23, 26, 28, 30, and May 3, 5, 7. Subject: "The Liberty of Prophesying, with its just Limits and Temper."

The Nathaniel W. Taylor Lectures will be delivered by Rev. George Angier Gordon, D. D., of Boston, Mass., on May 18, 19, 20, 21. Subject: "Religion and Miracle."

MARQUAND CHAPEL NOTES.

November 25, Professor Shailer Matthews, Dean of the Divinity School of the University of Chicago, spoke at the chapel service. He read two passages from Luke, 4:1 and 4:17, 18, which represent the Spirit leading Jesus into the wilderness to be tempted, and empowering him for service. He said that we are finding our spiritual gifts our danger. Being concerned with Christian activity we care less and less for introspective piety. "We of the larger views become impatient of the slowness of others." In our "bigotry of liberalism" we forget that "illumination is not power," the larger life must be tested by its "willingness to minister to the simplicity of service," "its readiness not to succeed *over* somebody, but to help somebody."

November 27, Rev. Francis Brown of the First Methodist Episcopal Church of this city spoke at the chapel service. He discussed the subtleties of present-day Pantheism and indicated the significance of Professor Bowne's protest against it, and the "large room for Theism" which Professor James makes.

On December 4, Rev. Watson Phillips, pastor of the Church of the Redeemer in this city, addressed the students at chapel. He said that the church is paying the inevitable price for proclaiming the new old-truth of Micah, 6:8. But there is a reaction on the way, Men are feeling that if

religion is life they need the teaching of the church concerning life, as much as it has ever been needed. The minister then is to be an expounder and example of this life.

January 12, 1909, Dr. J. P. Jones of India told the students of the great opportunity for sympathetic, well-trained men in that country. Part of Dr. Jones' work is the teaching of a Divinity School, for whose graduates there is great demand among the churches..

January 13, 1909, Rev. H. Frank Roll, pastor of First Methodist Episcopal Church in Baltimore, Md., and a graduate of the Divinity School, spoke to the students at the chapel service. He said that though there are difficulties in church work, the opportunities of the minister were never before as great. This is because the church is "interested in the essentially religious questions." We ought therefore to approach all our work from the religious side, and make "the questions of personal religion and personal faith our chief concern."

SEMINARY NOTES.

The Leonard Bacon Debating Club has adopted a new constitution, more workable than the old one, and instituting one important change, namely, *voluntary* membership instead of the clause stating that "membership in Yale Divinity School shall constitute membership in the Club." This is by approval of the Faculty, who now require attendance at Debates, as at Rhetoricals, but take no active part in directing debating. The Club is receiving good support, and the year's work should be valuable. New officers have been elected as follows: President, L. A. Wilson, '09; Vice-President, A. Ohlson, '10; Secretary, F. W. Brown, '11.

There was some difficulty in getting up a competition for the Divinity School team in Inter-Department Debates, but trials were held on November 23, and, by vote of the students present, these men were chosen: C. M. Smail, '10, E. R. Walton, '09, R. E. Chandler, '10; Alternate, H. M. Kingsley, '09. The question chosen was: "Resolved, That the United States should adopt a system of Postal Savings Banks." The Divinity School team upheld the negative against the team of the Sheffield Scientific School, in Byers Hall, on Tuesday evening, December 1, and lost, the judges voting two to one. On the same night the Academic team, supporting the affirmative, defeated the Law School; and one week later the Academic team beat Sheff. in the final debate.

Following the report of the delegation to the Student Bible Conference in Columbus, each of the three classes of the School met to discuss the "prayer meeting situation" in the Seminary. It was generally agreed that small groups, meeting by classes for devotional Bible study or other definite topics, would be valuable for us. The general Divinity School prayer meeting has not been abandoned, but will be held once a month for the present; and an effort is made to get good leaders, and keep these

meetings on a high plane. Meanwhile the class groups have begun meeting weekly on Thursday evenings for an hour or less. Every man serves as a leader, in his turn. The Seniors and Juniors are following courses not strictly consecutive; the topics are practical, some have a missionary aspect. The Middlers are considering present-day lessons from the Prophets, taking them in chronological order. The group meetings are not without the uplift of united prayer; they take the place of the floor prayer meetings, formerly held, which were rather desultory.

The Lowell Mason Room has been the scene of a number of social gatherings during the Fall, beside its daily use. A Thanksgiving jollification occurred, Thursday evening, November 26, which was enjoyed by some forty students—and some of the wives. Popcorn charades, and various hilarious games kept the party lively. Perhaps the feature of the evening was a feather-blowing contest between Prof. Porter and Prof. Beach, in which the latter proved that he had superior wind. On Friday the 13th of November, the Middle Class held a "mix-up," nothing daunted by the date, and the fact that there were just thirteen men present most of the time; the Junior Class had their second social gathering, December 2, when Prof. Vernon spoke on "Student Life in Germany."

A very pleasant reception was given to the Faculty and students of the School by Prof. and Mrs. Walker, at their home, on Monday evening, December 7.

Mrs. Bacon kindly served tea to the students, in the Lowell Mason Room, the last two Sunday afternoons of the Fall term.

An Allis Scholarship for the first term was awarded to Hugh Hartshorne, of the Junior Class.

The last weeks of the Fall term, after the close of the football season, saw a great revival of Ping Pong in the Divinity School. There was a good table for the game in the social room, a public-spirited Junior contributed a net, and some one else a stock of balls and the students fell to. Carroms has lost none of its popularity, and checkers has still some devotees; but Ping Pong had the floor, and even threatened some of the busts near the wall. Every afternoon and evening might be seen the Champion of Constantinople, and many other noted protagonists, in furious combat.

The School Y. M. C. A. has voted five dollars to be given to Rev. John S. Chandler, of Madura, South India—specifically for Madura College.

The Second Term opened Wednesday, January 6, 1909. Prof. A. W. Vernon has left us, to take the pastorate of the Harvard Church, Brookline, Mass. His work in Practical Theology, for the remainder of the school year, will be taken by Prof. Charles H. Nash, of Pacific Theological Seminary, Berkeley, California.

Tea was served for the students on the two Sundays, January 10 and 17, by the kindness of Mrs. Walker.

Following are some items of the literary work recently produced by members of our Faculty: Prof. Porter delivered a paper before the Congress for the History of Religions, held in Oxford, September 15 18, 1908.

Prof. Porter attended as Vice-President of the section on Christianity, and was the guest of Prof. Sanday, the President. The subject of the paper was "The Place of the Sacred Book in the Christian Religion;" an abstract of it now appears in the "Transactions of the Third International Congress for the History of Religions," published by the Clarendon Press, Oxford. Also, during the Christmas holidays, in New York, Prof. Porter delivered the President's Address before the Society of Biblical Literature and Exegesis upon "The Bearing of Historical Studies on the Religious Use of the Bible."

Prof. Walker has written a book which appeared in December from the University of Chicago Press, and is made one of the "Constructive Bible Studies Series." It is entitled "Great Men of the Christian Church," and presents Church History in a biographical form, sketching twenty great characters from Justin Martyr to Horace Bushnell.

Prof. Bacon has written "The Beginnings of the Gospel Story. A historico-critical inquiry into the sources and structure of the Gospel according to Mark, with expository notes, for English readers." This is published this month, January, by the Yale University Press. Some sample pages of the book are sent to subscribers with this number of the QUARTERLY. Prof. Bacon has also written a Commentary on Galatians which will appear shortly, from Macmillan & Company: this is in the series, "The Bible for Home and School."

ALUMNI NOTES.

At a recent meeting of the Theological Alumni Association of Wisconsin, Rev. Edward Smith, 1875, was elected president of the association and Rev. Jesse E. Searles, 1898, re-elected secretary and treasurer.

1874—Rev. Joel S. Ives of Hartford, Conn., president of the Connecticut Federation of Churches, represented his state at the rally of the Massachusetts Federation held at the South Congregational Church, Springfield, Mass., on November 17.

1877—Rev. Jonathan E. Bissell has accepted a call to Litchfield from Oberlin, O.

1878—Rev. E. P. Armstrong has the joint pastorate of Ocean Avenue and Borough Park Churches at Brooklyn, N. Y.

1882—At the meeting held on November 17 at the South Congregational Church of Springfield, Mass., of the Massachusetts Federation of Churches, Rev. W. L. Anderson of Amherst reported on the Amherst Summer School for country pastors.

1885—Rev. Thomas P. Thomas has recently accepted a pastorate in Brentford, S. D.

1885—William G. Poor will leave the ministry and enter upon commercial life in Boston, Mass.

1885—Rev. H. S. Snyder has accepted pastorate First Church, Chicopee, Mass.

1886—Rev. Charles E. Hitchcock goes from Claridon, O., to Butte, O.

1887—Rev. H. M. Herrick is pastor and instructor in Biblical Literature at Kingfisher College, at Kingfisher, Okla.

1890—Rev J. W. Moulton is at work at Northbridge Center, Mass.

1891—Rev. Frederick H. Means has accepted a call from Winchester, Mass., to Madison, Me.

1891—Rev. Harry L. Peabody, Chairman of the Committee on Public Morals of the Hartford (Conn.) Federation of Churches, spoke at the recent rally of the Massachusetts Federation on "City Federation in The Light of Hartford Experience."

1892—Rev. E. P. Seymour goes from Williamstown, Mass., to Chester.

1892—Clair F. Luther has accepted the pastorate of Westville Church, New Haven, Conn.

1894—Rev. E J. Lewis has accepted the pastorate at West Brattleboro, Vt.

1895—Rev. J. W. Dickson has the Congregational Church at Reno, Okla.

1896—Rev. W. W. Wallace has changed his address from Madura, S. India, to 141 Bradley Street, New Haven, Conn.

1896—Rev. E. W. Pond has accepted the pastorate at Dover, N. H.

1896—Rev. Wallace M. Short is pastor of the Beacon Hill Congregational Church of Kansas City, Mo. He recently delivered an address in defense of organized labor.

1898—Rev. F. W. Heberlein has accepted a pastorate at Tomahawk, Wis.

1899—Rev. E. R. Evans is in charge of First Church at Gloversville, N. Y.

1900—Rev. C. G. Marshall has accepted the pastorate at Corning, Ia., going from Cresco.

1900—Rev. E. W Moore is pastor at Berlin, N. H.

1991—Rev. F. M. Sheldon is pastor of the First Church, Dubuque, Ia.

1901—Rev. Jay T. Stocking has recently published some essays in book form entitled, "The Dearest Spot on Earth." The book has received favorable notice.

1902—Rev. John A. Timm was presented with a gold maltese cross by the Luther League of the Trinity Lutheran Church, New Haven, Conn., on the occasion of the fifteenth anniversary of his pastorate.

1904—W. J. Hail of the Yale Mission School of Changsha, China, spent the past summer in Japan with his parents. Hail showed his old time running ability recently in winning a 440 dash, giving 50 yards handicap, against all comers, European or native.

1905—Rev. Ira T. Hawk is pastor of Grand View Church, Kansas City, Kan.

1906—Professor Donald J. Cowling of Baker University, Baldwin, Kan., has been elected president of Carleton College. Professor Cowling will assume his new duties July 1.

1906—The Church of the Puritans, Brooklyn, N. Y., has recently had an evangelistic mission under the leadership of the pastor, Rev. J. N. Pierce. The speakers were the Revs. John Stapleton, S. Parkes Cadman, D. D.; A. J. Lyman, D. D.; C. Rexford Raymond, Andrew Magill and Mrs. Sidney Whittemore. The singing was under the direction of Mr. C. L. Estey.

1906—Rev. O. E. Maurer has accepted the pastorate of the Center Church, New Haven, Conn.

1906—Rev. M. L. Burton, Ph. D., was installed as pastor of the Church of the Pilgrims on Nov. 19th, 1908. Rev. H. A. Stimson, D. D., led in prayer. The scriptures were read by Rev. F. Boyd Edwards. Prof. Williston Walker preached the Installation sermon. The Prayer of Installation was offered by Rev. H. P. Dewey, D. D. Rev. Charles E. Jefferson, D. D. extended the right hand of fellowship, while greetings from other denominations were presented by Rev. L. Mason Clarke, D. D. The Charge to the Pastor and Address to the People were given by the Revs. Nehemiah Boynton, D. D. and S. Parkes Cadman, D. D. respectively.

1907—Rev. K. O. Thompson is pastor of Plymouth Church at Grand Rapids, Mich.

1907—Rev. H. E. Brown, East Hampton, Conn., has sent in a very imteresting and complete "Church Messenger" which shows a progressive work. Among other interesting items in the paper was a sermonette for the shut-ins.

1907—Rev. T. H. Harris has accepted the pastorate at Columbia, Conn.

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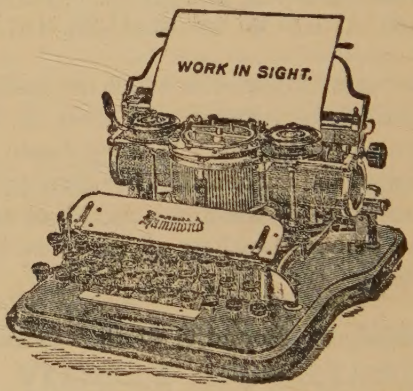

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